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THE EUROPEAN HARVEST FIELD

Articles on Europe
Missionary Letters

Published monthly except July and August
by the
AMERICAN-EUROPEAN FELLOWSHIP
1213 N. Franklin Street, Philadelphia, Pa.

The Christ of God hath come,
Long promised, long delayed!
True God, from Heaven He cometh down;
True man, of woman made.

The Son of God is here!
O fair and welcome morn!
God manifest in flesh hath come;
To us a Child is born!

In lowliness He lies,
That blessed Babe of Heaven;
Our God for us becometh man;
To us a Son is given!

—*Horatius Bonar.*

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THE EUROPEAN HARVEST FIELD

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We shall be thankful for names and addresses of Christian friends, to whom we may send sample copies of the magazine. We appreciate your sympathetic co-operation with us.

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DEVOTIONAL AND EDITORIAL

Christ In The New Testament

By Dr. A. C. Gaebelein

Dr. A. C. Gaebelein

"NOW the birth of Jesus Christ was on this wise: When as His mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a Son, and thou shalt call His name *Jesus;* for He shall save His people from their sins. Now all this was done, that it might be fulfilled which was spoken by the Lord through the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a Son, and they shall call His name Emmanuel, which being interpreted is, God with us" (Matt. 1: 18-23).

Thus, at the beginning of the New Testament we are brought face to face with a fact that stands entirely alone in the world's history. Christ is presented as both human and divine. He is born of a virgin, but He is "Jehovah the Saviour," who by Himself saves His people from their sins. He is certainly a man, but He is no less certainly God with us; and a voice comes from the sacred and unadorned story, as it came to Moses from the midst of the burning bush at Horeb, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground" (Ex. 3: 5). There is no attempt to explain or to establish the story, but reason is commanded to uncover in the presence of the sublime mystery, and faith is summoned to bow with adoring gratitude before God manifest in the flesh.

A little later we are told that "there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find

the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men" (Luke 2: 8-14). Never before nor since have such demonstrations of angelic interest attended the birth of a child; and hence the very mode of His entrance into the world makes it impossible to classify Him with other members of our race.

Thus, too, His entrance upon His public ministry was marked by the appearance of a forerunner or herald, of whom He Himself said, "Among them that are born of women there hath not risen a greater than John the Baptist" (Matt. 11: 11). This great forerunner gave a sevenfold testimony to his Master, which is worthy of special notice, not only because it shows how high the latter stood in the estimation of the witness, but because it is the keynote of the testimony found elsewhere in the New Testament.

First, in a chapter that contains twenty-one titles of the Babe so miraculously conceived, He announced that Christ is the Lord. This designation is borrowed from Isaiah, who speaks of Him as Jehovah, and hence it is the strongest possible assertion of His deity. No wonder John adds, "He was before me," and "He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose" (John 1: 15, 23, 27).

Second, he announced that Christ is the Lamb of God. "The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. . . . Again the next day after John stood, and two of his disciples; and looking upon Jesus as He walked he saith, Behold the Lamb of God." To a Jew familiar with the fact that the blood of a spotless lamb redeemed Israel from the righteous judgment of God, and that a lamb was offered every morning and evening as a substitute for the sin of the people, this was a marvelous proclamation, particularly as the blood of God's Lamb touches the sin of the whole world (John 1: 29, 36; Ex. 12: 1-13; 29: 39).

Third, he announced that Christ is the Son of God, which must have meant more than it implied with respect to any other man, because it was made known to him by direct revelation. "I knew Him not: but He that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on Him, the same is He which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God" (John 1: 33, 34).

Fourth, he announced that Christ is the Bridegroom, sustaining to the Church a relation that can be held by none other. John's followers were evidently disturbed by the waning reputation of their beloved teacher, when they saw his glory fading in the splendor of the new Light that had risen upon the world, and he said to them, "Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before Him. He that hath the bride is the Bridegroom: but the friend of the Bridegroom, which standeth and heareth Him, rejoiceth greatly because of the Bridegroom's voice: this my joy therefore is fulfilled. He must increase, but I must decrease" (John 3: 28-30).

Fifth, he announced that Christ is above all. "He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: He that cometh

from heaven is above all." Not only does John here distinctly declare the pre-existence of Christ, but His pre-existence in heaven, and His sovereign right to the place of supreme authority and dominion. He is above men, and angels, and principalities, and powers, and things present, and things to come, for He is above all (John 3: 31).

Sixth, he announces that Christ has the Spirit without measure, and that He is the object of the Father's love, who "hath given all things into His hand." He is therefore the disposer of every man's life, and sways the sceptre of universal empire, decreeing, directing or permitting whatever occurs, both on the earth and through the illimitable regions of space beyond. But if His deity is thus proclaimed in the most positive manner, it is no small comfort to know that it is a deity forever linked with humanity, and that it is of a brother man it is said, "The Father loveth the Son, and hath given all things into His hand" (John 3: 35).

Seventh, he announces that Christ is the only Saviour, destiny of soul and body turning upon the question of faith in Him, so that the believer has as a present and priceless possession a life that knows no end in the fulness of its bliss, and the unbeliever bears the weight of a fearful doom while eternal ages roll. "He that believeth on the Son hath eternal life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3: 36).

After such an introduction by such a witness, it is not surprising to find that Christ is the beginning and the end, the centre and the circumference, the sum and the substance, of the New Testament. It is not a large book, and one may easily read it in a day, but His name as Christ appears 566 times; His name as Jesus occurs 973 times; and the name of Lord, usually applied to Him, is found 730 times. No other book is pervaded by so intense a personality. His power is felt in every chapter, and His presence is seen in every section. Christ is the first, Christ is the last, Christ is everywhere, Christ is all and in all, the aim, the doctrine, the hope, the motive, the object, the principle and purpose of each writer.

The Evangelists and Apostles who give us sketches of His life and impart instruction in His name, frankly confess their own failures, and include the entire race of man in the sweeping condemnation of sin, but make a notable exception in His behalf. Paul says, "We have before proved both Jews and Gentiles, that they are all under sin" (Rom. 3: 9); and he says of himself, "I know that in me, that is, in my flesh, dwelleth no good thing" (Rom. 7: 18); but he says of Christ, "who knew no sin" (II Cor. 5: 21). Peter says of Him, "Who His own self bare our sins in His own body on the tree"; but in the same connection he says of Him, "Who did no sin" (I Peter 2: 22, 24). John writes, "If we say that we have no sin, we deceive ourselves, and the truth is not in us"; but he writes of Christ, "In Him is no sin" (I John 1: 8; 3: 5).

These men speak of themselves as the servants or slaves of Christ, and in their Epistles invoke Him in prayer as the source of grace and peace. "Grace to you, and peace, from God our Father, and the Lord Jesus Christ" (Rom. 1: 7), is their almost invariable mode of commencing their letters. Nor is this astonishing when we find Paul speaking of Christ as "over all, God blessed forever" (Rom. 9: 5); and James describes Him as "the Lord of Glory" (James 2: 1); and Peter tells us, He "is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto Him" (I Peter 3: 22); and John declares, "This is the true God, and

eternal life" (I John 5: 20); and Jude bids us to be "looking for the mercy of our Lord Jesus Christ unto eternal life" (Jude 21).

Even the glorified in heaven are represented as falling before the Lamb, and saying, "Thou wast slain, and hast redeemed us to God by Thy blood" (Rev. 5: 9). Christ as Son of God, Christ as God, Christ sinless, Christ dying for us, Christ risen from the grave, Christ ascended to the right hand of the Majesty on high, Christ saving through faith in His blood, Christ sympathizing with His people, Christ interceding for us, Christ coming again, is the theme of the New Testament. So much is obvious even to a careless reader of the marvelous book. To him who looks beneath the surface, and makes a serious study of their testimony, entering somewhat into the faith that controlled them, it is still more evident that they breathed the atmosphere of Christ's abiding presence. They were constrained by His love, they were consecrated to His glory, and each of them could echo the sentiment of the one who exclaimed, "To me to live is Christ, and to die is gain" (Phil. 1: 21). He sweetened every joy, shared every sorrow, lightened every burden, animated every hope, dictated every belief, inspired every duty, directed every step, and engaged every energy of soul and body. From the first verse of Matthew, which opens "the book of the generation of Jesus Christ," to the last verse of Revelation, which pronounces the benediction, "The grace of our Lord Jesus Christ be with you all," there is nothing but Christ.

MY SHEEP

A Christmas Prayer Vision

By Joseph A. Richards

"*AND there were in the same country shepherds abiding in the field, keeping watch over their flock by night.*" So says the sacred record, and since my earliest boyhood these men have occupied a place quite apart in my wondering imagination. Who were they that Heaven should break out upon their awestruck vision? Why were they chosen to hear the seraphic chorus? Why did not the Angel of Announcement appear in the Temple at Jerusalem to the worshiping priests? How was it that shepherds saw Him and heard the story of the Babe in the manger, and that to none others came the message from the Throne of God that unto them was born a Saviour which is Christ the Lord?

Shepherds, humble shepherds, night watchmen of the flocks, these were the men that Heaven stooped to speak to, to sing to, in a manner never heard before or since. No, it is not a sufficient answer to say that these men were probably kinsmen of Jesus, possibly His great-uncles, descendants of the shepherd king, David. Quite likely this is true, but it does not explain why they became the trusted sponsors for the truth of God's Gift. There must be something simpler, deeper, in the purposes of God, something more tender, more reverent, more patient, more faithful in the character of the men that fitted them for the glorious disclosure.

"*Keeping watch over their flock by night.*" What does your imagination tell you of the character of such a task? What of the disciplined spirit of men who could be content to watch while sheep rested? And was not Jesus describing something of the devotion of such men when He said, "The Good Shepherd giveth His life for the sheep"?

As a boy, I used to say to myself, "Wouldn't I like to have been one of those shepherds!" And now, as a man walking down the slopes of life, I recognize that my youthful impulse was to see the angels and to hear their song. Did I want to watch sheep in the dark? Did I want to sit night after night on the desolate hillside and keep the wolves away, without disturbing the peace of the flock? Ah no, it was the vision glorious that made the shepherds attractive to me then. But all along the years, with the return of every Christmas, has come a deeper and deeper reverence for those faithful men, until I have indeed coveted, as I have been told to do, earnestly, as one of the best gifts, the yearning to be a shepherd, and as the night of that which is called civilization has deepened around me, the shepherd's calling has become more and more a holy one in my godly imagination.

Again, during these late years, the blessedness of intercessory prayer has been pressed upon me by the Spirit, and my little book of names of men, women, and children, great and humble, rich and poor, has been a constant call to prayer.

One evening, just before Christmas, while thinking again of my wondrous Bethlehem shepherds—thinking of them with my book of remembrance open before me and my mind far away on the great Chengtu plain in West China, where some of my friends are calling Chinese out of darkness into the light of Christ—while my thoughts ran back and forth from Bethlehem's plain to that of Chengtu, and while I saw the shepherds of old, and was praying rich showers of blessing upon the spiritual shepherds of China's millions, lo, the angel of the Lord came upon my consciousness, and the glory of the Lord shone round about my understanding, and the angel said unto me, "Fear not, behold I bring you tidings of great joy, for this book, full of names, is your flock of sheep and you are their shepherd, and if you, like the shepherds of old, will keep the watch of prayer over these sheep folk, you, too, may be as highly favored as the Bethlehem shepherds, whom you have so long gazed upon with mystic reverence." And then there was with the angel a multitude of the heavenly host in my heart, praising God and saying, "Glory to God in the highest, and on earth peace, good will toward men."

And so I find myself out on the hills of prayer, in the dark of this time, just before Jesus comes again, trusting that He will keep me faithful to my sheep.

MORE BAPTISMS

By N. Mosherenok

I HAVE just made another visit to the Petchorsky District, on the very border of Russia, where I preached with Brother Moriakoff. Two souls surrendered to the Lord. It gave us great joy to baptize them in the name of our Saviour, Jesus Christ. We are surely having success in our evangelistic work, but the evil one is trying to hinder us and we have many obstacles to overcome. However, we are firm in our faith and trust in the Lord. We are trying to build up our church with only true believers, keeping out those who are not really born again, who would lower our spiritual standards.

Still by prayer His mercy prove;
Praying, trusting, trusting, praying,
Cling to the Eternal Love.

—*Mary Howitt.*

UPS AND DOWNS IN MISSIONARY WORK

Evangelical Mission
Kortcha, Albania
October 27, 1933.

OUR DEAR FRIENDS:

It has been a long time since that last "occasional" letter was sent you in April. But remember—that little stub you signed about a year ago requested "occasional accounts from the field," didn't it? And haven't they proved "occasional?" Before coming out here, though, we had thought of "occasional" as covering a month—now this convenient term has easily covered six months. There's much to say—so many things have happened.

School Closed

Late Monday afternoon, April 24th, a messenger summoned Mrs. Kennedy to the Board of Education offices, where she was given a telegram from the capital, ordering this school closed Tuesday, April 25th. Early next morning, the parents of our children were notified, final chapel period held, books collected, classes dismissed. Before noon, several of the teachers were engaged for the public schools. Thus, within 20 hours we were closed up tight: no school—no teachers—no children. This closing occurs not as a blow at the mission work, but as incidental to a state-wide educational reform, attempting to unify and nationalize the school system. Friends have written to Dorothy and me words of consolation, thinking that this has seriously interfered with our work. Personally, it does not greatly affect our plans. Educational work is not our calling. We feel very deeply the need for direct evangelistic and Bible work. Naturally, it has necessitated changes in the mission activity. It seems now that the Lord has another work for us. He has taken away the one simply that He might give us the other. You will pray for very clear leading in this period of transition.

Housekeeping

Since our arrival, we had been eating in the dining-room with the boarding children and some of the staff. These youngsters like nothing better than bread and petka (home-made flat flour chips; macaroni is factory-made and tubular—a glorified cousin), bread and rice, bread and macaroni, bread and fried cracked wheat, bread and sour milk, bread and stewed meat, always with emphasis on the bread. Tastes differ, however. Domestic experiences in a New Hampshire parsonage have spoiled us forever. So, June 1st, we started keeping house again. When you come over to see us, a "back-home" meal will help you forget some of the haunting tastes and odors you met on the way in. You will recognize our home when you see the screens on the windows—home-made, of course, but the only such screens in Kortcha. How essential these are, considering the number of flies, and the crude, open toilets everywhere! Maybe they have prevented sickness this summer, maybe not; in either case, food is much more appetizing when we know these prodigal flies haven't used it for a playground.

Sunday School

Organization for a big winter work was begun late in the summer. The school was graded and departmentalized. This was not without its difficulties. The children are almost all unknown to us. Many don't know their exact age (an Orthodox child doesn't celebrate birthdays, but "name-days"—the day which the Orthodox Church designates as a holy day in memory of some saint, after whom the child is named); some lie about their age, that they may be in a class with their friends; others became suspicious when we recorded the name, age and address of each, so come no more; others came as long as they could lose themselves in a crowded room, but when smaller classes allowed a more personal contact, they disappeared.

Though we must lose some, however, the resulting Bible classes are much more effective. At present, the registration is 208, the attendance 150. Eleven of the seventeen classes have been taken by our young people. Almost without exception, these have received Christ, pray in our meetings, and give evidence of having experienced a salvation to which the overwhelming majority here are utter strangers.

Though they have had no teaching experience, they are willing to learn. The main difficulty is to wean them away from the only teaching methods

they know—those of the public school. This "method" is composed mainly of a continuous shriek in behalf of silence, accompanied by a fierce beating of the desk with a stick. This is calculated to intimidate the 40 to 50 wrigglers—it succeeds only in the nervous prostration of the teacher. Love between teacher and children is a novel thing, but, under God, we will see it. And, untrained though they may be, it is wonderful to see the responsibility shown by these young teachers—they can be depended upon. Through the summer, most of these have been coming as early as 7.30 A. M. Now that winter is coming, the children, who sleep not by the clock, but by the sun, get up later. Consequently, Sunday we began the winter schedule: Beginner, Primary and Junior departments at 8.30; Intermediates and Seniors at 9.30; the morning service at 10.30 A. M.

Prison Meeting

A short while ago, we had a very fine meeting in the local prison. It is a stone building in the form of a hollow square. On three sides of the interior court is a balcony, upon which and under which stood the 200 men. About fifteen young men accompanied us to sing. There were several speakers, basing on the story of the Philippian jailor and God's unchanging requirement for every man—the forsaking of sin and the embracing of Jesus Christ as the only Saviour. Many men appeared greatly touched, but as no personal contact with the prisoners is permitted we cannot even guess as to what was really accomplished. Some tracts and Gospels were left with them for further instruction.

Earthquake

Speaking about prisons and the Philippian jailor, there have been two or three little tremors here since we arrived, but none amounted to anything. True, they seemed quite startling to us, especially under early morning moonlight, but they were ignored by the natives, who three years ago had their houses shaken down about their heads.

Choir

The choir has functioned perfectly, with two rehearsals a week, for almost a year—an achievement for any volunteer choir. The break just came: a couple of the girls (as girls always will, be it in Albania or America) started assigning "boyfriends" to the others. Everywhere girls seem to like this, but in Albania the nice feeling is seasoned with a real fear of the parents or older brothers, whose family honor would be outraged by such girlish gossip. So the matter was nipped in the bud, and now, with eleven young men as the basis, we sing male choir arrangements. The choir has proved a real power in building up the morning services and in stabilizing these fine young people. You will pray for these boys. By our next letter, I hope we may be able to tell of their good work done in village meetings.

Excursions

That's what the boys call them. One generally begins at 4.00 in the morning—up through the mountains behind boys who don't get tired—a rest beside a spring for breakfast of bread and cheese (strong enough to make the hair grow an inch) and eggs—on for an hour or so—wild native singing as we walk, and some not so wild—fun and serious talks—then down into some remote village or beauty spot—a repeated breakfast at noon—the round-about return, tired, but feeling like a doctor's certificate. We've been out, the choir boys, a number of times this year; also played baseball each week this spring and summer. It's considered a very dangerous game. "Just like a rock!" bystanders exclaim when they feel the ball.

This has had to substitute for swimming this year. Here in Kortcha, there is hardly enough water to drink, not to mention bathing. Some years ago the woman was branded as immoral who took a bath. (In fact, the relative of a friend boasted that she hadn't bathed since she was baptized as an infant in the Church—and she's a grandmother.) You will understand that swimming is with its handicaps. Once we took turns stirring up the clay of a little river pool, which also served as bath for the nearby villagers' water buffaloes; the second time, we were tossed about among sharp ledges by stormy waves on the great lake of Pogradec. And that's all.

Journeyings

These have amounted to practically nothing. We haven't been more than twenty miles away from Kortcha since we arrived a year and two days ago. Never were we so localized before. In the city, we have missed so much the beauties of winter, of spring, and now we remember so fully the missing

wonders of last fall. Narrow city streets are a prison house for us who have always loved so deeply God's country b'essings. For one night we were in a nearby village. If that night is an index to traveling here, we'll stay home. Dorothy had not one moment's peace from the time that she touched the home-made mattress. Being a little less digestible, I slept.

Language

It's stil easier for us to speak English than Albanian. So often we hear these little tots four and five years old chattering away in Albanian—even the dirtiest little ragamuffin in the street excites our envy. Albanian flows like a stream; they need never think of grammar and rules. At present, we can understand the sense of almost any writing and speech, and can form fairly accurate sentences, if given time. Though the translation of three hymns has been completed, speech is not yet easy. More and more do we sense the barrier—we pronounce like foreigners; conversations are halting and broken, like foreigners; preaching is interpreted, for a foreigner. How would you like a foreigner, interpreted, for your pastor? Great must be the power of God to work through this handicap. This is the burden on us now. You will pray for our speedy mastery of the language, won't you?

Recovery

Dalip, the boy injured in the toboggan accident last winter, is back after six months in the hospital with a fractured leg. He walks unaided, and after the stiffness of the kneee has disappeared, will be as well as ever. We do rejoice at God's goodness in thus bringing him, and us, through this long period.

Mr. Kennedy

Mr. Kennedy is now on his way to Albania. Before you receive this, he will have arrived. It will be so much more satisfactory in every way to have the head of the work on the field. You will be praying for him as he takes up the work again, and for the mission as a whole. Such a need there is that we expand the testimony—more extensively, here in the city; outside, in any of the hundreds of villages within an auto-hour of Kortcha. Pray that the Lord will open the door for a rich work of the Spirit this winter.

And now, our love to you all, dear friends, you who have interceded faithfully for us here, who have through these days sacrificed to support us. May we all rejoice that throughout a whole year God has thus proved again His all-sufficient power and grace to meet every need, this in spite of enforced economies for you and lowered exchange rates for us. Some of our acquaintances still doubt the practicability of the life of faith. For us this letter is an Ebenezer; to all may it be a witness that "He abideth faithful." Our greetings to you at this Christmas season.

Yours in Him,

EDWIN AND DOROTHY JACQUES.

Prayer Halls Needed for Bible Students

BY JOHN KOVALCHUK

THE winter, with its many opportunities for evangelization in this country, is here. It is raining almost every day, and the roads are very muddy. One needs good boots for traveling. It is almost impossible to reach some of the villages because of the muddy roads. The tops of the Carpathian mountains are covered with snow. The people are all at home, with nothing to do. One can hold gospel meetings every night. It is also a good time for the distribution of spiritual literature, for the people have much time to read.

We are especially busy just before Christmas, holding meetings and preparing the children in different places for Christmas programs. The Christmas holiday here lasts for a couple of weeks, and it gives us a specially good opportunity to hold meetings every day. In this country, the winter is the best time for sowing the gospel seed.

The Lord has partly answered our prayer for a hall by enabling us to rent a small room in one of our centers, in the town of Neresnice. The Lord richly blessed us in our opening meeting in this hall. We had a large crowd of people, and we all rejoiced and thanked the Lord for giving us this small hall in which to hold our meetings. We decided that we would start a Sunday School for the grown folks also, in this hall. The people love to study the Word of God, and they come to our Sunday School from different towns and villages nearby. The Lord is specially blessing this part of our work. I wish you could see how energetically they all take part in this Bible study.

We are in great need of a similar hall in the town of Bustino. I could hold Sunday School and preaching services in these two centers on the same Sunday, in the morning at one place and in the afternoon at the other. Dear friends, we beg you to pray with us for these needs. The field is so large and almost untouched by the gospel of our Lord. It is certainly white and ready for the harvest, but the laborers are few. May the Lord send more workers to this field!

S. P. BADANTSEFF

From Far-away China

BY S. P. BADANTSEFF

(Translated from the Russian)

PEACE be unto you! I thank you very heartily for your interest in my work. Even in these hard times, the Lord does not forsake me, a humble follower of Christ. I am eager to bring the whole world to repentance, but, in ourselves, we have no power to convict people and show them their errors in a way that they can understand. The power of sin is very great, and it causes my heart to ache.

On July 15th we conducted a baptismal service, enrolling in our congregation, at that time, a man who had sought the truth for about fifty years. He enrolled himself in many religious organizations, but only now has he found a quiet harbor. We have some new converts, who desire to be baptized and received into our congregation.

Life in this town is very terrible. Every day people are kidnapped. This used to be done only on the streets, but now the robbers break into houses and take men and women out of their own homes. Not only rich people are the victims of the kidnappers, but anybody who has anything. Murder is a common event. We believers are not afraid, for the Lord is with us and He keeps us in the hollow of His hand. I ask you to pray for us, especially for me, that I may be more fruitful in God's vineyard. The Lord keep you and send you abundant blessing!

Polish Magazine Work

BY A. PRZEORSKI

I RECEIVED the remittance you sent me, for which I thank you heartily.

I have made a small change in my magazine work. Some Christians claimed that *Christian* (the name of the magazine) was too deep for them spiritually. For the majority of the readers, this was really true. A change of another kind was needed, also, as very many were unable to pay the subscription price, so, beginning with November of this year, I am trying to issue the magazine free, merely receiving freewill offerings, and making the contents simpler, with more of the evangelistic note. You will also note a difference in the appearance of the magazine.

In this work I am being aided by an educated brother, who was formerly a Roman Catholic priest. We hope, by means of this change, to reach a larger number of readers. We are beginning with 2,000 copies, the larger part of which will be mailed to residents of Warsaw.

In the work of giving out the living Word, I have had the blessing of the Lord upon my visits to different meetings. I hope to be able to write you about meetings which will be held in the Evangelical Reformed Church. After years of patient work and waiting, I have been able to propose the organizing of evangelistic meetings in the church building. They propose first to have ten meetings on ten consecutive days, and, later on, possibly regular meetings will be organized. While writing this letter, I have received news that the question of meetings is well under way. It is too early yet to write anything about the meetings, but I expect them to have very good results. I am sorry that I am not able to visit Warsaw very often, for lack of means, but I believe the Lord will help along this line. I have to pay large taxes this year, about $100.00, and am awaiting the Lord's help in this, too.

Trusting that you are standing with me in prayer to the Lord, I send you my hearty Christian greetings.

Chinese Children Praying for Albania

FOR some time we have been interested in the Children's Refuge of the Door of Hope Mission in Shanghai, China, and their Intercessory Department, which was organized five years ago. They have been receiving THE EUROPEAN HARVEST FIELD regularly and have been definitely remembering our workers in prayer, writing to some of them to assure them of their prayer interest. Europe is on their hearts, and a company of 275 Chinese and seven missionaries are remembering her needs before the Throne of Grace. The little tots are not excluded, but they also have an active share in the prayer meetings. We quote the following interesting extract from the little booklet just received from this Intercessory Missionary Society:

"During one of our missionary meetings we were burdened for Albania and desired very much to get in contact with His people there, if there were any resident missionaries. We knew of none, and had no way of inquiring. During the intercession, a child was heard simply and earnestly praying: 'O Lord Jesus, have mercy upon the Albanian people, for there are many who do not know that Thou canst save. Help us to find some missionaries there, to whom we can write, so that we can tell them that we are praying for them.' Two days later the desired information came through the *Missionary Review of the World*, introducing us to Mr. and Mrs. P. B. Kennedy, who in faithful service are 'spending' and being 'spent' for the Gospel's sake in Albania. This was a very real experience, proving to us the word, 'Before they call, I will answer; and while they are yet speaking, I will hear' (Isa. 65: 24)."

"Come, mighty Conqueror of the heart,
Subdue my soul in every part;
Ascend Thy long-usurped throne;
Be Thou my King, and Thou alone."

"Faith is to believe what you do not see, and the reward of this faith is to see what you believe."

Funeral An Opportunity

BY ARTHUR BLUHM

YOUR letter is before me with enclosed remittance, for which I thank you so much. May the Lord hear and answer your good wishes concerning the work in His vineyard, "above all that we ask or think," for His own glory and for the salvation of precious souls.

Two weeks ago, it pleased the Lord to take to Himself our dear old brother Milken. In his earlier years, he was a very diligent witness and a teacher in the Sunday School, bringing the light of the gospel to the little ones, as well as to the adults, but for a long time he has been suffering much, from pain and poverty, being unable to leave his little cottage. A great crowd of people gathered at his funeral, many of whom heard the words of life for the first time. The Spirit of the Lord did a mighty work at the open grave of His saint, for the Word of the Lord was like fire and like a hammer that breaketh the rock in pieces (Jer. 23: 29). I believe that, in the first resurrection of the dead, I shall find many of these who stood in the graveyard and smote their breasts, saying within themselves, "God be merciful to me a sinner!" We had almost the same experience a week later, when a dear old sister, Mrs. Berzin, fell asleep. God loves the sinner with an everlasting love.

On Saturday I visited the City Hospital to see how my friend of the country, the miller, whom I mentioned in my last letter, was getting along. This man was sorely stricken. He was lifted up by the wings of his mill and then he droppped down. His heart had been harder than a millstone, and the Lord had to use a hammer to break it to pieces. Much prayer had gone up for the salvation of this blasphemer and persecutor of God's people, and this prayer has been answered in a marvelous way. He is still very ill in body, but he is saved. In the same room were two other men, whom I was able to lead to Christ. Their sins were washed away in the Blood of the Lamb. The rest of the time I spent in the other large halls, distributing tracts to the patients and their visitors.

From Thursday to Sunday inclusive, we have special gospel meetings every night at 8 o'clock. Please pray for me. Jesus has come to seek and to save the lost.

A Busy Rest Day

By Mrs. Charles Lukesh

"THE Lord's servant must not strive, but be gentle towards all, apt to teach, forbearing, in meekness correcting them that oppose themselves; if peradventure God may give them repentance unto the knowledge of the truth" (II Tim. 2: 24, 25 R.V.). We have full opportunity to try this Scripture in the course of our experiences.

Mrs. Chas. Lukesh

Permit me to invite you to spend a day of rest with us. In addition to the routine of duties—the children's work and the meetings every night—we also have, almost every Saturday, three hours of tract distribution in the "fresh air." Sometimes it is hot, sometimes cold, or dry or wet or windy. The market goes on just the same, whether the sun shines or not, and those who go either to buy or sell supplies for the body must also have a "bite" for their souls in the form of tracts. Only exceedingly heavy rains diminish the weekly market attendance and deprive us of this opportunity, and this happens only two or three times a year.

These three hours are quite strenuous and cut deep into the daily program. The Saturday evening service is usually late in beginning and seldom ends before 10.00 P. M., private interviews continuing long after that. Then come the Sunday services, from 9.00 A. M. till 10.00 P. M., with hardly long enough intermission for hasty meals. We naturally look for a bit of rest on Monday, usually spending it in the country, giving out tracts from house to house in the villages through which we pass, on trips up to 70 kilometers. This rests us in that it provides a change from the close application of mind and body in meetings and private conferences. We often have meetings in the country also, leaving in the dead of night for our return trip, arriving at home in the morning hours and taking a little rest, thus getting ready for further opportunities at the home base.

On a recent Monday we had planned to go east as far as a village where we give religious instruction to four children, who live too far away to come to our city. We send them the lessons by mail, and when we are able to go to visit them we test them orally, also reviewing their written lessons. However, things began to look unfavorable when a lively snow began to fall and continued all day. It also began to snow visitors into our home, and it turned out to be a full day of conferences.

One believer came in to see about some German Scripture calendars. His wife makes an outward profession, but her heart is devoid of real conviction and confession of sin. We believe that every profession must be proven by consistent living. Since the brother is beginning to realize his wife's condition, he brought her with him, hoping that we might help her. She has, in the past, though she claimed to be saved, spoken and acted against the workers and the believers here at the Mission, not only in private but openly before unbelievers. She claimed long ago that she confessed it to the Lord, and would not heed the advice given her by the workers, through the Word, that since her life was an open hindrance to souls her confession should also be open. The sad part of it is that she professes to be right in God's sight, and yet does not feel the awfulness of her sin or the harm she has done by keeping other souls out of the Kingdom. She is satisfied with her self-righteous condition, putting the blame on others for what she has done.

The greater part of the morning was spent with this soul, talking and praying with her, but, sad to say, without seeing her really broken before the Lord. The conference with her had to be broken off because of the necessity of sending away a certain parcel. Before Brother Lukesh went out to attend to this, another believer called for advice on important matters. Brother Lukesh attended to this on the way, talking to him over half an hour on the street.

Before he returned, there was another call. This time it was Hermina, our "bunch of trouble." Since the woman who had visited us in the morning

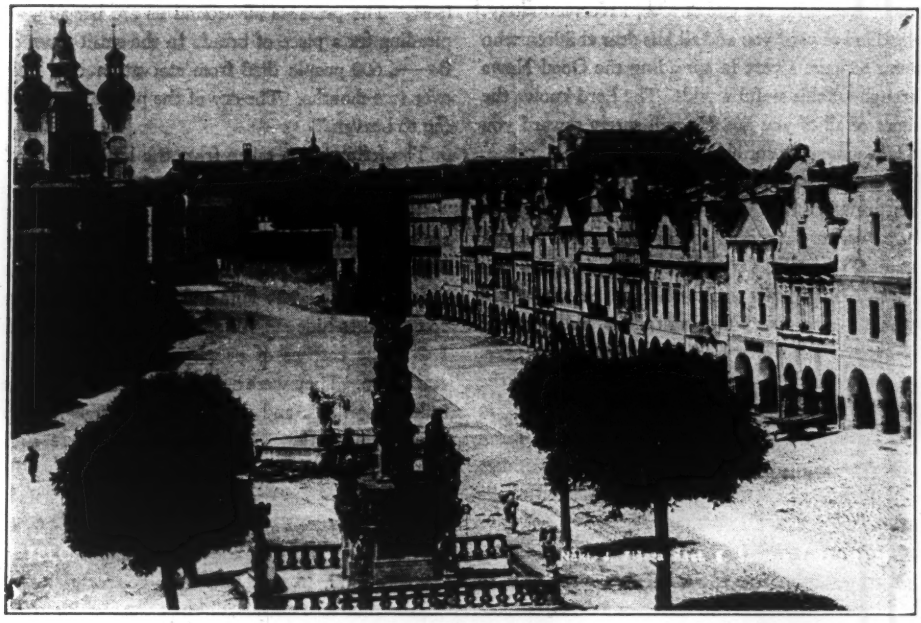
had been a great hindrance to this soul and we now had the opportunity to get the two together, we hoped possibly to settle this obstacle of long standing. We had to ask Hermina to wait until we had time to get a little lunch.

In the conference that followed, many things were mentioned by Hermina and admitted by the other woman, but yet there was a lack of real conviction and, therefore, also, of the real joy of forgiveness. Hermina herself was unwilling to confess and we had to terminate the talk with her because another person had already been waiting half an hour for advice and help.

Before this party was dismissed, a note was handed us, asking us to call at Hermina's home, as she was not able to come back and she wanted to confess at last. What could we do but take a hurried lunch and try to get into the house where she lives before the house door would be locked for the evening? I wrote to you a few years ago about this woman, when she lived in our house for about seven months. She made us so much trouble that we were at last compelled to put her out. Since then, she has confessed doing many things against us, even stealing from us, but, because she is unwilling to make a full breast of it all, she cannot get peace with God. She herself says that she has more to confess to us before she can get pardon. Some of the things confessed on this particular evening seemed so fantastic as to be unbelievable.

That this case of Hermina is not just an ordinary one, you can see from the fact that, since I have been acting as a guardian over her wages, she has confessed three sets of bills amounting to over 3,000 Kc., which she has now practically paid off by sheer thrift, having been held to it, as I keep a close watch on her expenditures. As far as we know now, she still has large bills to pay for robberies committed, already confessed, and she admits having more to confess. In the room she occupied while at our place, we kept Bibles and Testaments in a book case. She confesses that she burned many of these just for spite.

Her case proves that the way of the transgressor is hard, but also that the grace of the Lord is great. What a blessing she might have been had she confessed all at once and received the peace and joy of the Lord! In this way, she has been a hindrance to



STREET SCENE IN CZECHOSLOVAKIA

many, and these partial confessions have been a strain on her and on us. What a satanic power it is that keeps her thus bound! Pray for these souls. I trust that this glimpse into our struggles for their salvation will stimulate you to uphold us more fervently before the Throne. There was no rest that day, but how can we rest while souls are struggling in the clutches of Satan? We thank God for your faithfulness in prayer.

MR. GORDIUK'S CHURCH IN MLYNOW

Victory Through Jesus

BY JOHN GORDIUK

"GRACE be unto you, and peace, from God our Father and the Lord Jesus Christ."

Your letter, with the gift of love, I received safely. May God reward you and all His dear children who desire to have a part in spreading the Good News throughout this sinful world! The Lord knows the names of all of you and He will surely reward you at His coming, according to His promise.

We are happy to know that His redeemed children are standing with us in prayer, fighting against the powers of darkness. Joshua discomfited Amalek because Moses held up his hands, and Moses was able to maintain this position because he was helped by Aaron and Hur. Our victory is sure, but the fight is not yet finished. We are in the last times. On every hand we see the destructive work of the Evil One—apostasy, coldness, indifference in spiritual things, spiritual crises in lives, and many other signs of the last times. All this greatly hinders the Lord's work, but "If God be for us, who can be against us? . . . In all these things we are *more than conquerors through Him* that loved us."

Two weeks ago one of our sisters went to be with the Lord. Her illness had kept her in bed for more than two years. She suffered very much, but visitors who came to comfort her were comforted by her. She was very weak physically, but strong in spirit, and that gave her power to be more than conqueror, both in life and in death. Even her funeral was a testimony to all who were present.

The Lord's work here is going forward. At present we are specially working for the edification of believers. In one village we have a new hall for meetings, and new people have begun to visit us and to hear the testimony of God's Word. We pray and hope that they will seek and find the Lord. Pray for us, that the Lord may hold us in His mighty hand and use us in the work on His field. Greetings to all, in the Name of our dear Lord.

News from Russia

THE following glimpses of the awful conditions in Russia are extracts from letters written to one of our missionaries:

"Our conditions here are becoming worse and worse, and we are facing death. We have absolutely nothing to eat. My husband is in bed, suffering with swollen legs because of starvation. Sometimes we get a little something to eat and we mix it with grass, trying to satisfy our hunger. People are falling down from starvation like sparrows in the frost. The peasants all around us are beggars, all pleading for a piece of bread. In the small town of B——, 600 people died from starvation in a little over two months. The cry of the people is ascending to heaven."

The following is taken from the letter of a man who recently returned from Russia:

"In Ukrainia there is awful starvation, and there are even cases of cannibalism. I have a family in Russia, but every night I was there I spent in a different house. My wife and other relatives were compelled to hide me, for fear that I might be killed. I saw the corpses of people who had died from starvation. They were on the pavements and in the railway stations, and it seemed as though nobody took them away. There was never before such distress in Russia."

"What is a yielded life?
A life which love has won
And, in surrender full, complete,
Lays all with gladness at the feet
Of God's most Holy Son."

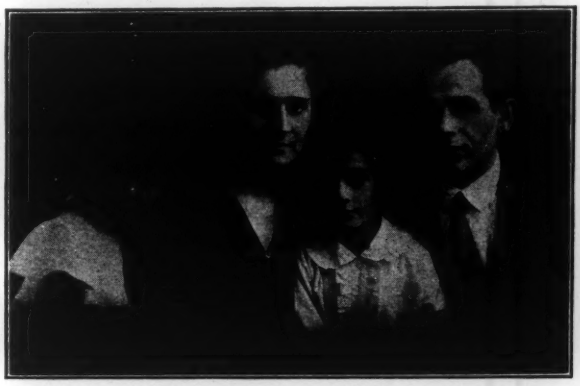
Working With Christ

By Isaac Sofer

PEACE be unto you! "The peace of God, which passeth all understanding"—oh, what a great peace it is! It comes to us through Him who died and is now living forevermore. What a great Saviour and what a great salvation! Glory to God through all eternity!

Thank you for referring me to Psalm 46 and John 14. They are an encouragement to me and to some other Hebrew believers, and also a few young Jewish inquirers, in a regular Bible hour, when, by His grace, I gave them the Word. I was especially impressed with the second verse of Psalm 46: "Therefore will not we fear, etc." Truly, we are often foolish, in that we have so little faith. We grieve our mighty God and loving Father, who is above all circumstances and ever ready to help us. How much patience it cost Him to teach us to have full confidence in Him, to believe with His faith, in every promise He has given us! "Have the faith of God" (Mark 11: 22). Praise God, He is little by little helping us to grow, "till we all come in the unity of the faith, and of the knowledge of the Son of God" (Eph. 4: 13), not only to believe, but to have fellowship in His sufferings (Phil. 3: 10). What a privilege it is! The flesh is against it, but the flesh has been called to be crucified.

I am constantly praying that He may fill me with the Spirit, that I may see Him who died because He loved, that I may see much more deeply than before the terrible scene of Calvary, the Father who gave because He loved and the Son who gave Himself up because He loved the Father and because He loved the wandering sheep. I am longing for the Spirit of Calvary. The Holy Spirit is the true witness of Jesus Christ—two must testify of Him (John 15: 26, 27). May God deliver me, and all His other servants, from preaching the Crucified One other than in the power of the Spirit. Pray for this. I thank you for your labor in our behalf, for His sake.



Isaac Sofer and Family

I am glad that He is using me in my weakness, by His grace. Distributing literature to Jews and to Poles, engaging in personal evangelization, dividing the Word a few times during the week to a small group of earnest young Jewish inquirers, evangelistic meetings on Saturday at 4.30 P. M.—this is my service for our Lord. To Him be the glory!

"He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" (Rom. 8: 32)

Great Thirst for Spiritual Literature

By Ivan Moriakoff

I MISS your letters. We know that you have some troubles in America, too, for the whole world is disturbed. It is clear even to us in this village that the last times are approaching.

I visited the village of Petrovsk and found many thirsting souls. Some of them bought copies of the Scriptures, and they are very much interested in evangelical literature. They are seeking the truth so eagerly that they read our spiritual literature with tears in their eyes. Some of them have ceased to smoke, and there is a great change in their lives.

During this last month, when I did not receive help from you, I tried to get something for my

LAPPS WITH NEW TESTAMENTS

physical necessities by means of manual labor. I was so encouraged recently, when I again received help from you, and I thank you and greet you very heartily.

My father-in-law has started meetings on Sundays for preaching the gospel, and the Lord has so blessed this enterprise that people are coming to his house from the surrounding district.

We miss the *Vernost* very much, and we earnestly pray that the Lord will restore this blessed work, which our souls so greatly need.

Let secret prayer be performed, before the work of the day be undertaken. It is much better to go from prayer to business than from business to prayer, in regard of the mind's freedom from distracting thoughts.—*Burkitt.*

FROM OUR MAIL-BAG

"MY HEART yearns for God's suffering children in Russia. This afternoon I read extracts from letters translated by our dear brother, A. Dobrinin, received from Russia. My heart longs to help lift their burdens, but I have so little to give. My pension (my income) has this month been cut ten per cent, but I feel I can not cut the amount I have previously set apart for the Lord's work, although it was already considerably over the tithe. I would increase it, but for others who are somewhat dependent on my help. Oh, why will not Christian people awake to their responsibilities and to their opportunities? There is so little interest, and so much spent for pleasure. I pray God to touch the hearts of those of His children who have an abundance of this world's goods, that they may arise and do with their *might* what is required of them.

"I wish the enclosed could, if convenient, go through Mr. Dobrinin to some of those suffering for want of proper food, or, still worse, no food sometimes even for the little children. God pity and help them is my prayer!"

"I have been in doubt about renewing subscription, as the condition of my eyes forbids too much reading, but I hardly want to miss seeing THE EUROPEAN HARVEST FIELD, though I cannot read all of it. It is *full of good things*, and grows better. I never destroy one, but pass them on to people I

think will read and be helped by them. So I enclose one dollar for another year's issue. May God's blessing attend it to many!"

"We thank whoever has been responsible for this magazine coming regularly into our home, for it has enabled us to know things which otherwise would never have been known and, therefore, to pray for things we never would have prayed for."

"I love the magazine and the work and pray God's blessing on it. I circulate the magazine among our people."

"I take great pleasure in sending my check, although so small. The work being done is most wonderful. We enjoy THE HARVEST FIELD and pray for it ever."

"Please accept the enclosed gift for the American European Fellowship. Thank you for sending THE EUROPEAN HARVEST FIELD. It is always filled with inspiration for more intensive prayer.

"May the number of those who are interceding for the work be increased. This would mean an opening of the pocketbooks, I am sure. I remember asking a group of Chinese girls why they wanted to send money to Africa. They answered in surprise, 'Haven't we been praying for Africa?' Is not this the solution of lack of funds? May this year be one of going on with God in the undertakings for Him in Europe. His hand is not shortened."

"Enclosed you will find renewal for THE EUROPEAN HARVEST FIELD. I always send it on for some one else to read. I am 86 years old, and enjoy the messages that you are sending to others and trust that God may bless your great work for Him."

"God only knows how my heart is touched as I read of the sorrows and sufferings of His faithful servants. How I long to lift a helping hand—but our Lord knows our longing and He hears our prayers. Praise His Name! He is coming soon to take out of the world those who are faithful. 'Amen. Even so, come, Lord Jesus.' And He is coming, yes, He is coming to rule and reign, and Israel shall be saved. Oh, that the church of God would unite in fervent prayer and service, that His coming be not hindered! It is time to drop our troubles—to leave them with Him—and sympathize with others."

"We want to thank you so much for THE EUROPEAN HARVEST FIELD. It contains such rich treasure—we like to read it many times. I don't know what we would do without the Word of Life in such times as we have been going through. All we could do was to go on our knees and talk things over with God, and it surely does lift the burden so much. 'Casting all your care upon Him, for He careth for you.' How many times this blessed promise has been made a real living fact in our lives!"

"I am so happy to again be able to subscribe, and give all glory to God for His unfailing kindness to me. I do not have many spare dollars, but do want to know how the brethren fare over there."

"It is a joy to have a share in this gospel ministry. May God richly bless and guide the work, for His honor and glory!"

"I do so love your little paper. You keep true in all ways to the Word, and in these days nearly everyone seems to be branching this way and that."

"While watching events and signs, our hearts are crying, 'Come, Lord Jesus!' This poor earth needs Him as never before. Around us is so much sin and hunger and need—and expectancy and dread."

"I love THE HARVEST FIELD and wish it great success."

"I am so glad you let me know that my subscription to THE HARVEST FIELD had expired. I would not miss that wonderful little magazine for a good deal—it is worth many, many times the dollar we pay for it."

"Enclosed find subscription to THE HARVEST FIELD for another year. I certainly enjoy reading about the great work being done, and God puts a real burden of prayer on my heart for the workers and their requests. May God bless you for your part in this wonderful field!"

"Subscription to THE HARVEST FIELD enclosed for another year. I should not think of trying to get along without our magazine."

Another Itinerant Journey

By Moses H. Gitlin

Arrangements for the Journey

THIS time, as I have an "incipient physical trouble," neither my physician nor my own family were quite satisfied with my going out on a journey for 74 days, but I had to mind higher orders. A Christian friend, a native of Poland, offered to pay the difference in the railway cost that I might go by express train, but I was not led to accept this offer. Of late, I travel by day trains, as it enables me to put in a day's work in study or in dealing with individuals, which I am unable to do when traveling by night.

The Aim

I had invitations to a threefold ministry—the arranging of meetings for believers, the preaching at evangelistic meetings, and the conduct of a monthly Bible Course.

Our Fellowship Workers

Brother John Gordiuk is the only one of our Fellowship workers whom I met on this journey. I was privileged to preach at the annual Young People's Rally in his assembly, as well as to preach an evangelistic sermon in one of the mission stations of his assembly.

With the Authorities

From July 14 to August 22 I had to wait for the prolongation of my Polish visa. I am grateful to the Lord for having gotten an extension for a whole year. The usual procedure is to give a visa for only three months.

It takes half an hour of quick writing to fill out the cards for "registering out" every time I go on a journey, and then again an equal period of time in "registering in" on my return. Besides, if the administrator of the house has not time to attend to the matter, I have to go in person to the respective authorities, which takes sometimes about two hours, or even more. Still, under the circumstances, it is necessary.

Poland, having been formerly under three foreign yokes—Russia, Austria, and Germany—has up to the present three different codes of laws. Visiting the Austrian part of Poland, I was amused to learn of the following law: a child under seven years of age is subject to the parental religion; from seven to fourteen years of age, it has to be in the religion in which it was born; from fourteen years upward, it is free in the choice of its own religion.

With the Jews

I met a young Jew who claimed to have read the New Testament. Upon inquiry as to what impressed him most, he replied, "The story of the Prodigal Son."

A Jewess, who has been an inquirer after the truth for many years, came to us requesting that we allow her to stay over the week-end. When she left, we offered her a little money, but she refused to accept it, saying that she feared if she accepted help she would not be a welcome guest. She said she wanted and needed the atmosphere of our home. It is a cause for rejoicing when a poor Jewish inquirer refuses to accept material help.

An aged Jew came to me, begging me to help him in regard to some veteran's pension that is to come to him from the United States. I had a good opportunity to witness to him about the Lord and to point out to him the way of salvation.

The meetings in the city of W—— were announced by means of printed bills, on which it was stated that a Jewish Christian preacher would address the Jews in Yiddish. Hence, many Jews came. One meeting was arranged especially for Jews, but they also came to the general gospel meetings. After the services, they would come into the home of the presbyter, which was nearby, and we would carry on a conversation for an hour or two.

It is sad to note how low are the moral standards of the average semi-religious Jews. On two occasions on this journey, while traveling at night with Jewish passengers, mostly salesmen, they happened not to recognize me as a Jew, so they felt at liberty to talk and act freely. It is shocking how business men—family men—can so lower themselves, beginning with vulgar jokes and intimations and ending with frivolities with the other sex, of the basest type possible in public. In the second

instance, when they learned that I was a Jew and understood them, and when they learned that I was a Christian Jew and abhorred it all, two of them were so ashamed that they changed their compartments, while the others behaved differently the rest of the journey.

In the town of K——, where we held the monthly Bible Course, the Jews became greatly interested in the gospel meetings. We held one special meeting for them, preaching in Yiddish. The doors of stores and homes of the Jews were open to us. I say "us" because for one week I was assisted by one of our young Hebrew Christians, Mr. Benjamin Muller.

Approximately 1905 Jews attended our gospel meetings during the course of this journey.

With the Roman Catholics

I came across a statement that during the fifteen years of Poland's independence, 1600 new Roman Catholic church edifices were erected in this land.

In order to draw the young people to the church and keep them there, the Roman Catholic Church is building here, in the villages, community houses with all kinds of recreations and entertainments, a practice hitherto unknown among the Roman Catholics here.

Our neighboring Roman Catholic grocery woman manifested great respect for Mrs. Gitlin when she learned that we do not buy on Sunday.

In the village of K——, a number of Polish soldiers, including some officers, came to our services. The Lord was pleased to bless the message in Polish, as given by a former Radosc student.

There is a monk residing near the city of H——, who is using a casket for a bed, with a skull lying nearby.

A Polish Roman Catholic recently came into a saving knowledge of the truth in a very original way. While reading the Roman Catholic prayer book, he wondered what certain abbreviations and numbers meant in connection with the instruction for the baptism of infants. Upon inquiry, he discovered that these were references to the Scriptures. He, therefore, secured a copy of the New Testament, read those references and other passages as well, and finally was converted. From this converted Roman Catholic, I learned that, when an infant is baptized, the priest directs the following questions to the baby: "Do you believe in the Lord Jesus Christ? Do you renounce this sinful world?" The god-father must reply for the child.

In the city of C——, our meetings were visited by more Polish Roman Catholics than by Russian Greek Orthodox people. This is a rare case.

We came across a Polish war veteran, in fact an invalid, who had been granted a homestead by the government. Some two years ago he began to inquire after the truth. His colleagues reported him to the authorities as a traitor to his fatherland and his mother-church, so his pension has not been coming to him for the past eight months.

With the Pravoslavny

On September 10, 1933, was the celebration of the 25th anniversary of the ministry of the Greek Orthodox Metropolite, the head of the church in Poland. He, together with some 300 clergymen and some 25,000 of their followers, had gathered in the monastery at Poczajow. Suddenly there was an upheaval! A number of the nationalistic-minded Ukrainians made a public demand that the Greek Orthodox Church in Poland be Ukrainianized. The clergy had to run for their lives.

We evangelical preachers, too, have to meet with this growing demand on the part of the nationalistic-minded Ukrainians, as well as the growing up generation, who know but little Russian. I have had the joy of preaching in the Ukrainian language on many occasions on this journey. I hope to be enabled to take up a definite study of this language.

The federal laws in Poland state that, in case a certain sect has not its own cemetery, they have a right to bury their dead in the cemetery of that denomination to which the person originally belonged. The clergy do not heed this law, and, as a rule, make it troublesome for our believers. In some cases, when they do allow us to bury our dead, they grant space among those who have committed suicide.

During our meetings in K——, we were greatly disturbed by a Ukrainian man, who is a member of the church choir of the Greek Orthodox Church. How true are the words of St. Paul about this man—he has zeal, but not according to knowledge! His persecuting us was but an expression of his zeal for his church. He is enslaved to the drinking habit, and yet, during the season of Lent, he remains

sober. I was told that on the day which commemorates the Lord's Baptism, January 6th, this man undressed himself before a crowd of people and plunged into an ice-hole, immersing himself several times, doing this in honor of Christ.

Good Christians

In the village of M——, we came across an aged brother who, prior to his conversion, served his community as honorary judge. He is still the trustee of the property of the Lutheran Church. This dear old man is quite well off. He has a family altar. What a pleasure it is to meet such old saints! Truly, "they shall still bring forth fruit in old age; they shall be fat and flourishing, to shew that the Lord is upright."

A certain Ukrainian brother, upon his conversion, went to a neighbor and confessed to him that he had stolen from him, offering to recompense him. The neighbor would not accept the brother's offer and apology, but sued him in the court. The judge, however, was moved by the brother's humility and pronounced him not guilty.

While in the city of W——, I was surprised to see the face of a certain young lady, whom I had known in former visits, greatly changed. Upon inquiry, I learned that she had been converted.

In the village of K——, we were received royally. The believers had a special room for us, a special cook was hired for the few days, and we were treated to most unique dishes, to which I had to be initiated. The leader of the meeting cleaned our boots for us. We were greatly touched by their kindness.

Poor Christians

It is sad that the churches in the cities, which are the mother-churches to the village assemblies, usually stand on a much lower spiritual level than the village churches. Yet, it is these city churches which are, as it were, giving the marching orders to the village assemblies. This is a sad plight, and it ought to be the subject of prayer.

In the village of D——, the church has five parties in it. Contrary to our best endeavors, we did not have there as blessed a ministry as in most of the other places we visited.

Bible Questions

A Ukrainian brother was troubled over the Bible account of Samson finding honey in the carcass of a lion. He thought it impossible for such clean insects as bees to go into a carcass. One day his wife called him, saying, "What shall we do with the sack of salt that we bought? It is full of worms!" He begged her not to joke with him, but, at her urgent request, he went outside and truly found worms in the salt. He shared the news with a neighboring peasant, who would not believe it, either, until he saw it. Then our brother recalled his doubt about the bees in the carcass, and said to himself, "If worms can live in salt, then bees could live in a carcass." The brother was still more relieved when he learned that in tropical lands a carcass dries up so completely as to become absolutely free from any bad odor or matter.

Bible Courses

On this journey I was privileged to help in conducting the fifth of the monthly Bible Courses, in the town of Kolki. They lasted from October 3rd to November 2nd. This town is located on the shore of the River Styr and is about 50 kilometers from Luck, the state capital. We traveled from Luck on a small steamer. The weather was fine. Providentially, a Bohemian pastor, with his wife and sister-in-law, traveled with me part of the way. We sat on the deck and sang hymns, taking our respective parts. Some of the passengers listened in, and one of them came to us with certain inquiries about the Lord. We had a peaceful season of witnessing to him and to the other Jews who listened in.

We arrived at about 4.00 A. M. and were met by the presbyter. I omitted to say that on the way our steamer picked up my fellow teacher, and also three students on their way to the Courses. We were only two teachers this time, instead of the usual three, so we had to share a greater amount of labor.

There were 19 students, mainly from among the members of this particular church, which covers an area of about 50 kilometers. They were mostly middle-aged men. This was a novel experience for these brethren. Most of them have had but an elementary understanding of the Scriptures and of spiritual truths. None of the brethren had had even a grammar school education. One of the brethren, though, had some three years of training in an American seminary for foreigners.

Our classes and meetings were held in the largest available hall in the town, a so-called motion picture house, which was rented for the month at a cost of about $9.00. The dining-room and kitchen, and also the room for the teachers, were rented in the humble home of a Ukrainian Pravoslavny family, who were very good to us. The house was located only four or five minutes' walk from the hall. The students were housed at the homes of the believers in the town proper, where there are about twenty members of the church, and in the nearby village.

My co-worker had three classes a day, taking charge of the morning quiet hour and then teaching for one hour from the Epistle to the Romans and also giving lessons in the introduction to the Gospels. I spent two hours daily in the exposition of the Gospel of Matthew, one hour in the theory of homiletics, and another hour in experimental preaching by the students. Still another hour was devoted to problems of the spiritual life, being a sort of revival time.

During the first three weeks of the Courses, we held them at the time of the regular church meetings, but the last two weeks we had meetings every day, with three services on Sundays. From the very outset, the place was well filled. Then, as the meetings proceeded, the interest increased, until the small hall, which could accommodate about 150 people, was taking in about 300 people. We had to shut and lock up the doors and the window shutters, in order to keep out and keep away the people who were so eager to get in. Imagine preaching in an overcrowded meeting place with no ventilation!

Where wheat is sown, tares also grow up. Perhaps the enemy did it while we were asleep. We had to meet the opposition of several opponents. The first man was a devotee of the Pravoslavny Church. He challenged us to a public debate, but we refused to accept the challenge. He disturbed us thrice, until we had to remind him of the provisions of the state laws, and then he quieted down.

Another man made trouble, shouting and whistling and jesting in the meeting. Providentially, his man had a trial in the courts, and the morning after he had disturbed us the worst, he was arrested to be imprisoned for the next six months.

The third disturber was a Ukrainian, a butcher by trade, big and bulky and a fellow feared by everyone, including the police. He came in drunk. When we would pull the reins strongly in our managing of the meeting, he would quiet down, but soon he would resume his attack. Once we sent for the police. The officer came and took him out of the meeting place, but in about ten minutes he came back, resuming his disturbing work. After one of our meetings, when we came out, some of the ruffians began to throw things at us—tin cans and pieces of wood. Our landlord and his wife acted as our bodyguards.

We began to consider ways and means of securing safety and order at our meetings. The students arranged for times of fasting and prayer. The next day, the local pastor and his two associates accompanied me on a visit to the priest. We appealed to him to use his moral influence over his parishioners so that they would not disturb us, but he denied being the instigator of these disturbances. We availed ourselves of this opportunity and had a spiritual conversation with the priest concerning the way of life, and of salvation through the finished work of Christ. We spent a little over two hours at his home.

From the priest's house, we went to the home of our chief disturber. He was quite surprised to see us in his home. We told him that we came as Christians, in the spirit of the Lamb, to beg him not to disturb us at our meetings. He was drunk. He told us frankly that he considers it a service to God to disturb our meetings, and that if we would hand him over into the hands of the law he would go to prison as gladly as the Lord Jesus went to Golgotha. At one moment in his conversation he got so irritated, speaking at the top of his voice and shaking his fist, that our brother sitting near him rose up in nervousness.

The next day, we visited the ringleader of the radical group of workingmen, who were also disturbing us with their political inquiries and speeches. This young man happens to be a Jew.

After having taken all these precautions, we were made especially happy when, during our next meeting, three of the leading brethren agreed to spend the entire time on their knees, crying to God for safety, order, and power in the preaching. That night the Lord gave us remarkable victory. From that night on, our meetings gained in order and in blessing from the Lord.

Busy in Warsaw, Poland

By Jean Rhode

TOMORROW, November 30th, it will be two weeks since I came in to Warsaw, to give myself fully to the testimony to the Jews here. Please pray with us for the will of God regarding our remaining to continue the work of evangelization among the Jews here.

During these two weeks, it was my privilege to conduct two meetings at our Hall and to address the Bible Class in another Mission to the Jews, at which twelve splendid young men and women were present. I also had much joy in visiting and in doing some personal work, as well as distributing Gospels and many tracts. I should like to give you a share with me in this work by asking you to remember some of these dear ones in prayer. I will cite a few cases.

To the meeting at the Ogrodowa Hall, boys, girls, young men and women, as well as mothers, come to hear the truth as it is in Christ Jesus, our Lord. Among the mothers, Mrs. Z—— is almost, if not already, a secret believer. Then, there is a Mrs. B——, who comes most regularly, often bringing with her her two daughters of fourteen and sixteen. Mrs. G—— comes, too, with her two dear children, and Mrs. S—— with her two boys. I am sure the Lord has spoken to the heart of Mrs. S—— and has made the way of salvation clear to her. There are young girls, too, who are also coming nearer to the Lord. Then, there is a Mrs. W——, who used to bring her four children regularly. Two of them are kept away at present, but these children have learned much of the Word of God. One, I am sure, is a believer at heart. There are other children who are letting the Word of God into their hearts. Do pray for these dear ones, as well as for many others who are coming.

Of the Bible Class in the other Jewish Mission, at least one dear young woman is very near to the Lord. It will help her to have you remember her, I am sure, but please do not forget the others, too.

I felt the Lord's presence very specially while visiting with a Mrs. H——, and could give her the way of salvation in a real way. She seemed to take it in, as did her two daughters, who listened to every word. Others have been told the way of eternal life, on these visitations. I spent one day in the town of Falenica during this time, and was able to tell of Jesus and His love to each of the four families visited while there. Please pray for this town. It is strongly communistic, but there are families who would come to the meetings if we would continue to have them as we did previously. In fact, they have asked us to come back and have promised to attend. God willing, we hope to have a work there again soon.

During these two weeks, the Lord has very specially blessed my endeavor in personal work. One young woman of the upper class was dealt with for several hours. It seemed all so new and strange to her, but she listened attentively and was undoubtedly touched. She is full of life and likes to be where the bright lights are. Do remember her very specially. Then, there is a pretty little waitress who listened most attentively while the Holy Spirit gave unusual liberty to testify of our Lord Jesus and His death for our sins on Calvary's Cross. Please remember what it means for these dear girls to accept the truth, even after they are convinced. They must pay dearly for their faith, and are so cruelly treated that they are compelled to leave home or else they are thrown out.

Please pray for the tract distribution ministry, especially that God will prepare the hearts of the people to receive the literature. We also have need of good gospel literature in Polish and in Yiddish. There is a young Hebrew Christian believer, who is living in a little room in our hall here and who is translating portions of the Word into Yiddish. It would be fine if we could have some printed for distribution among the many young people of his type, who have been educated to a new Yiddish.

It is my privilege to live alone at present, in a little furnished room. To be alone with the Lord is surely a privilege. One has not so much to distract, except that which is permitted through the "old man." Surely, the evil one is not slow about getting in his blasting work when he sees that the "old man" is not in his proper place of death. It is continually needful to obey God's Word, which tells us to watch and pray. Miss Christoffersen arranged for living quarters for herself and the other workers, as I was to go away for a rest. I

had to stay, however, because of receiving my visa only a few days ago, and because it had gotten so near Christmas, when there is special work to be done, but, mostly, because of the Lord's burdening my heart, after much prayer. Two doctors, however, tell me to get away for a rest of at least two months, with two weeks in bed, because of the condition of my heart and nerves, in addition to the old lung trouble. Just recently, I was not far from a complete breakdown. Please pray with me for God's perfect will in the matter of my going away.

Christmas preparations are being made, and we are praying and trusting the Lord for a rich blessing through the program and the message to the people. I know you will be helping in your prayers together with us. God has heard and answered our prayers in a wonderful way recently, and we know it was not only our prayers that He heard but your prayers for us. We rejoice in our great God and Saviour, and we do thank Him for our dear friends. May He richly bless each one of you in a special way at this holiday season!

PREACHING CHRIST FROM THE OLD TESTAMENT

By J. I. Schnapp

(Translated from the German)

IN THE month of September, we had the pleasure of greeting our dear brother, Mr. Wilkinson, of the Mildmay Mission to Jews, here in Cernauti. On September 12th we held a street meeting, and also visited several business offices. Mr. Wilkinson was able to see for himself that a large circle of Jews has been awakened, through prayer and the preaching of the gospel.

In the evening of the same day, we held a public meeting. I opened it by reading Isaiah 62: 1 and then asked Mr. Wilkinson to preach from that verse. He spoke on that theme in Hebrew for over an hour, using Scripture references. The listeners, who came from Jewish circles, listened with great interest to Mr. Wilkinson's explanations, and were thankful to have the pure Word of God brought to them. I closed with the words of Numbers 10: 36: "Return, O Lord, unto the many thousands of Israel." The Lord has blessed the work. All praise be unto Him!

October 4th was the beginning of the Jewish Feast of Tabernacles. We had a good attendance at the meeting, at which time I explained to the Jews the meaning of this Feast. I pointed out that the history of salvation is shown in the Feast of Tabernacles, and I especially called their attention to the fact that Moses himself prophesied of the coming Messiah, the Redeemer of men. It was the custom in Jerusalem to take water out of the Well of Siloam to mix with the drink offerings, this being a memorial of the water out of the rock in the wilderness, which is a type of Christ, the Fountain of life (Isaiah 12: 3). The New Testament gives the fulfilment in Jesus Christ, Israel's Messiah and the Saviour of the world, who, through the Feast of Tabernacles is drawing us to Himself, the Fountain of life.

John saw a New Jerusalem coming down from God out of heaven, and heard a great voice saying, "Behold, the tabernacle of God is with men, and He will dwell with them" (Rev. 21: 3). I told them that they could celebrate a most glorious Feast of Tabernacles if they would recognize the Son of God as Israel's Messiah and the Saviour of men, and by faith accept Him, thus obtaining real peace for time and for eternity. The Jews who were present at this meeting were deeply touched. May our Lord give them faith! Through the prayers of the believers and the blessing of the gospel, we trust that many of this stiff-necked nation will be saved. Please pray much for Israel.

Some Real Facts

What must I do to be saved?

"*Believe on the Lord Jesus Christ*" (Act 16: 31).

What must I do to be lost?

NOTHING! "*He that believeth not is condemned already*" (John 3: 18).

Our problems are many and serious, and our minds are preoccupied. We are praying in the middle of the night, as well as in the day. "When I awake, I am still with Thee." That's a comfort!

Mr. and Mrs. Jacques are planning to run down to Salonica, Greece, for a change, but we hope their visit will not be long, for our work is getting arranged little by little. We are prayerfully trusting that our treasury will have sufficient to go right on, in the face of difficulties, by His grace.

—Rev. P. B. Kennedy (Albania).

Among the Pomaks

By C. Marvakoff

(Translated from the German)

AMONG the different nations and religions of Bulgaria, we find about 95,000 Pomaks. Most of them live in the valley of Mt. Podopiete, though they are found everywhere throughout Bulgaria, making their living in various ways. They dress in their national costumes. The expression of their faces shows that they are a despised people. They are very poor and unlearned, living on what they can produce on their farms.

Who Are the Pomaks?

The Pomaks are the oldest of the Bulgarians, dating back to the time when the Turks conquered Bulgaria, 560 years ago, taking away the country and forcing the people to accept the Moslem religion. The Pomaks are descendants of those people.

Personality of the Pomaks

He is egotistical, having a pretty good opinion of himself, but his ignorance along educational lines is a great handicap in his life. He is very sensitive to snubbing. The Pomaks are not dependable, having a tendency to lie and steal. Because of this, they do not readily accept Christ, and they need much personal teaching when they do accept the gospel.

Family Life

The man is the central figure in his home. He demands strict obedience from the members of his family. He pays no attention to hygiene, but wears dirty clothes and lives in dingy little huts, where sunshine and fresh air cannot find an entrance. The women wear black cloth dresses which cover them from head to foot. They have no right to even take off the "covering cloth." The Pomak home conditions are pitiable to see.

Religious Life

They have continued in the Moslem religion since the Turks took possession of their land hundreds of years ago, and they believe in the teachings of the Koran. They have prayer together every Friday at noon. They read their prayers in a singing tone of voice, frequently changing their position from kneeling to standing and vice versa. First, they pray to God, then to Mohammed as God's representative, and then to all other prophets, including Jesus Christ, God's "Sent One." They proclaim the return of the Lord Jesus Christ as king of the world. According to the teaching of the Koran, Christ will come again on a Friday and He will come to Mecca, the city of Mohammed. The Pomaks hold to a religion which is not according to truth and, therefore, cannot save. They seek after truth, but cannot find it apart from the gospel.

How Can We Bring Them the Truth?

Thomas, a disciple of Christ, wanting to know the truth, once asked the Lord the way to the truth. Jesus, pointing to Himself, said to Thomas, "I am the Way, the Truth, and the Life." Thomas understood. It is through Christ that we come to the truth, and through the truth we receive eternal life.

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The author has been a Bible Teacher for over 25 years.

(Rev.) J. B. Epp, Teacher,
Meno, Okla.

Statement of Receipts for October, 1933

Receipts	Amount	Receipts	Amount	Receipts	Amount
13395	$3.00	13459	100.00	13523	2.50
13396	1.00	13460	1.00	13524	5.00
13397	1.00	13461	2.00	13525	3.80
13398	1.00	13462	5.00	13526	25.00
13399	13.00	13463	1.00	13527	5.00
13400	1.00	13464	1.00	13528	1.00
13401	10.00	13465	5.00	13529	5.00
13402	4.00	13466	20.00	13530	1.50
13403	4.00	13467	5.00	13531	1.00
13404	25.00	13468	40.00	13532	10.00
13405	20.00	13469	5.00	13533	25.00
13406	3.00	13470	10.00	13534	1.00
13407	5.00	13471	1.00	13535	1.00
13408	23.00	13472	1.00	13536	1.30
13409	4.00	13473	1.00	13537	2.00
13410	1.00	13474	3.00	13538	1.00
13411	6.00	13475	2.00	13539	1.00
13412	16.31	13476	1.00	13540	2.25
13413	2.00	13477	10.00	13541	1.25
13414	13.00	13478	6.00	13542	2.50
13415	1.00	13479	5.00	13543	1.00
13416	2.00	13480	2.50	13544	5.00
13417	5.00	13481	52.04	13545	5.00
13418	5.00	13482	6.25	13546	5.00
13419	1.00	13483	225.00	13547	5.80
13420	1.00	13484	5.00	13548	1.00
13421	1.00	13485	3.00	13549	5.00
13422	10.00	13486	2.00	13550	1.00
13423	.75	13487	15.00	13551	10.00
13424	3.00	13488	10.00	13552	30.00
13425	1.00	13489	10.00	13553	11.00
13426	1.00	13490	75.00	13554	2.00
13427	5.00	13491	1.35	13555	5.00
13428	1.00	13492	1.00	13556	1.00
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13432	5.00	13496	1.00	13560	3.00
13433	1.00	13497	3.00	13561	50.00
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13435	5.00	13499	1.00	13563	6.00
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13437	1.00	13501	10.00	13565	5.00
13438	10.00	13502	10.00	13566	1.00
13439	5.00	13503	1.00	13567	1.00
13440	1.00	13504	20.00	13568	5.00
13441	3.00	13505	10.00	13569	3.00
13442	10.00	13506	1.00	13570	7.50
13443	16.45	13507	31.00	13571	11.00
13444	1.00	13508	5.00	13572	5.00
13445	30.00	13509	12.00	13573	.25
13446	33.80	13510	3.25	13574	1.00
13447	16.00	13511	1.00	13575	40.00
13448	6.00	13512	1.00	13576	5.00
13449	1.00	13513	3.50	13577	5.00
13450	5.00	13514	10.00	13578	10.00
13451	1.00	13515	5.00	13579	15.00
13452	1.00	13516	1.00	13580	5.00
13453	1.00	13517	4.00	13581	4.00
13454	1.00	13518	20.00	13582	4.00
13455	15.00	13519	1.00		
13456	21.61	13520	5.00	Of this amount $63.03	
13457	3.00	13521	1.00	is for The European	
13458	13.70	13522	5.00	Harvest Field.	